



THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XX.

ESTERO, FLA., JUNE 12, 1906.

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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

Make Money Orders payable at Estero, Fla., to The Guiding Star Publishing House, and address letters containing same to the same office.

The First Department of THE FLAMING SWORD is conducted by KORESH, not by the Editor; and all communications concerning this department should be addressed, KORESH, FLAMING SWORD, Estero, Fla.

Everything pertaining to the Editorial Departments—questions, discussions, and criticisms, and all articles or communications for publication in any of the several Departments, except the first, should be sent to EDITOR, THE FLAMING SWORD, Estero, Fla.

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Published Every Tuesday by The Guiding Star Publishing House, Evelyn Bubbett, Manager, Estero, Lee Co., Florida.

Terms, \$1.00 per Year in Advance. Foreign Subscriptions, \$1.50 per year.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

man brain. It explains the phenomenon of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but it is practically communistic in the relation and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is placed at rest and liberty as are the stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xx. No. 1.

ESTERO, FLA., JUNE 12, 1906. A. K. 66.

Whole No. 662

The Subtlety of the Catholic Propaganda.

PART II.

The Claim of Catholicism to Possession of Absolute Authority; How the Church has Falsified the Doctrines of Life; the Roman Church and the Bible.

KORESH.

LINING UP WITH and in continuation of the argument regarding Catholicism, on page five of last week's SWORD, and under the stimulus of a conflict of words between the writer and a genial and attractive Roman Catholic propagandist, our pen is wielded for the purpose of a further elucidation of the points of weakness found in Catholicism, but not to be successfully met outside of the doctrines of Koreshan University.

The Roman church claims that the authority of heaven and earth was given to it because in the beginning it was declared that whatsoever was made Apostolic with the church was to remain authoritative throughout the entire Christian dispensation. We are inclined to allow to the claims of the church all that is true, and the more so because in granting much of what it claims, we desire to render the argument so much the more effective. God promised all things to his church through his Apostolic ordination, declaring that he would not forsake it, but would maintain its authority throughout the generations which, in its progress toward that final fruition, would culminate in the development of the Sons of God at the end of the dispensation. The identical promise which the Lord God made to the Christian church in the commitment of the Word to his Apostolic following, was made to Abraham and his church, and was just as effectively fulfilled in the Jewish dispensation as it will be in the Christian era; for God will fulfil to the letter all that he declares to his people. The promises made to Abraham were that he would never leave nor forsake him, and that

they would be continued through perpetual generations. In order to fulfil these promises, it would be necessary for the Lord not merely to make them good to the future generations of men, but that they should be fulfilled in Abraham himself. It does not require any very great depth of reasoning power to understand that in order to fulfil in Abraham the declarations made to him, they were to be fulfilled in him *personally*, as the one to whom the promises were made.

God the Lord was in the Abrahamic church during all of its progress through the dispensation, down to the manifestation of the Lord Jesus the Christ of God. Then he left the old church desolate; not because it had not performed its uses as the generator of the Son of God and the little Jewish following of the Lord, but because, having brought forth the new church, it had fulfilled its purposes in the development of its fruit and was left to die. God remained with the Abrahamic church even though it had forsaken its first love in its departure from the doctrine and life of its original nearness to God, and notwithstanding the fact that it had made the law of God of none effect by its traditions. The church brought forth the Son of God and the little Hebrew discipleship; and then, having fulfilled its mission, it was scattered throughout the world with the destruction of what was once the holy city, but which had become the city of desolation.

In coming forth as the Son of God, and coming out from the Abrahamic church and leaving the church desolate, the Lord God fulfilled his promise to Abraham; for the life which was in Abraham continued in

the new church that succeeded the old one,—the new continuing the same spirit which had actuated the dispensation preceding the Christian age of the world. God had not forgotten his promise, though from a superficial observation it would appear that the Lord God had not been with his church for perpetual generations, as he had promised Abraham. Now we contend that these promises were as binding as the promises made to Peter, and were as effectually carried out as they will be in the progress of the church in its various phases of adulteration, which will bring it to an end as distinctively marked as was the end of the old church, which the Lord God had declared he would never leave nor forsake. He did not forsake the church of Abraham, for that life came forth in the Lord; and necessarily, when the life of Abraham left the old hulk, the new church had within itself the church to which the promises were made in the beginning.

Every church in every dispensation is like a tree which springs from its seed, grows to maturity, produces its fruit, and ceases to be of use; but the tree puts forth another seed, which in turn projects its life into another tree, and the old dies and becomes useless. It would not require even the declarations of Scripture to corroborate the testimony of Nature concerning the character of the progressions of dispensations and the fact of the destruction of any church of any age of the world; for the testimony of the history of the world is sufficient to determine the fact that the old church will reach the end of its declension and go the way of all the earth. But the Bible itself is plain in its declarations regarding the termination of the age, and the passing away of the old church and the old state.

The church is falsifying the doctrines, and therefore, necessarily, the very life of the Lord and the principles of the church as operative in the beginning of the dispensation. The very use of the sacrament of the Lord's Supper and the interpretation given to it, show that there is a misapprehension of the purposes of the Lord's death in the race, and of the principles of the atonement and its uses. "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." This means that as oft as the Lord's Supper is partaken of, the fact is shown that the Lord is dead in the race until he is resurrected in the people in whom he will manifest in the resurrection of the dead; for he will arise in the ones with whom he enters into conjunction through the order of the priesthood of conjunction, this being the priesthood of the Levitical order, according to the plan indicated in the typical priesthood. The life which is to take the place of the adulterated old church will constitute the very life to which the promises were made in the beginning; for the life which is now in the world is that life which was in the beginning of the creation of God. The God which the

Lord promises to raise up when the children of Israel shall return and seek the Lord their God and David their king, is the same God (when raised up) as the Lord God who has been raised up from eternal generations.

There is not one statement in the Bible that could possibly be construed to mean that there are three persons in the Godhead,—as held to not only by the Roman Catholic church, but by her daughters also,—without an absolute violation of all the true principles of interpretation. But how is this answered by the doctrinal propaganda of the church of Rome? All authority in heaven and in earth was given to the church and whatsoever it binds in earth is bound in heaven and whatsoever it looses in earth shall be loosed in heaven; therefore, the authority and dictum of the church are more authoritative than the declarations of the Bible. This is the position taken by the Father with whom the writer held but yesterday an interesting conversation. The Roman church in a "one-man power;" and the millions under its influence, whether in the religious or secular concerns of human activities move according to the dictation of that one man. Notwithstanding this, we do not hear of any disfranchisement of the Roman power in the politics or policies of the world. A Protestant woman in the world, though a princess and belonging to the greatest power in the earth, cannot marry a Catholic king unless she changes her religion and stultifies her conscience, because of this "one-man power." We do not object to "one-man power," for the Lord is one man and will possess and rule all of the kingdoms of the world, for they belong to him; but what we do object to, is that any usurper should assume that which does not belong to him, but which belongs to another, and will thus attempt to subjugate the world without authority, because at an early period of the Christian dispensation authority was given to the Apostles, from which the church has declined and lost that right which was committed to the fathers of the anointed congregation.

Who kept intact the Bible but the Catholic church during the period when the world outside the church would have destroyed all that pertains to the religion of the Lord Jesus? is asked. We answer, that the Bible which was found about the time of the Reformation, so called, (having been put away on an old dusty shelf where it was accidentally found) was within the jurisdiction of the Roman Catholic church, and that it was kept from the people because the church did not want the Bible to come into conflict with its dogmas, which had made the law of God of none effect by the traditions of the church. We will admit that the Roman Catholic church has brought down not only the Bible, but the Word himself, just as the Jewish church brought down the Messiah to reject him when he came to his people; for he came unto his own and his own received him not.

We maintain that the Roman church was the Bride of the Lord; but as of old, that Bride has become an adulteress, though she has given forth the new church, and we will give her all of the credit due her for accomplishing this important part of her mission. If the investigator will read the Bible critically, he will find that the Bride of God brings forth both good and evil, and that the good is rejected, but the evil is retained. What has gone before in the history of the church in all of the preceding dispensations will follow in the line of the Christian age. Every church of every age of the world has had its matrix and generated the good and the evil; and in every dispensation the church which has generated the two, has invariably rejected the good and chosen the evil, which it has retained and called good.

"And there came one of the seven angels which had these seven vials, and talked with me, saying unto me, come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. [When it is known that the waters which John saw were multitudes, peoples, nations, and tongues, the waters here referred to may readily be comprehended.] So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her head was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."

If we consider that it was under the Roman power that the Lord Jesus was put to death, and that it was according to the Roman law that the crucifixion was effected, it will readily be seen that the martyrs of the Lord referred to the Roman power; that the Roman power is therefore meant, and that nothing but the Rome of modern Christianity is signified by "the woman upon the scarlet colored beast." The Roman church is the great harlot signified in Revelation, and her daughters are the trinitarian churches which have for their central tenet the same false doctrine of the tri-personality of the Godhead, which is neither Christian nor true. God is one in person, and that person was the manifestation of the Godhead bodily, as declared of the Lord Jesus. In him were the Father and the Holy Ghost. The Lord Jesus was not a *part* of God, but the fulness of the Godhead bodily. The old adulterous church has a job on her hands, to meet the truth as it is now manifest in the Koreshan Universology.

SERVICE OF THE KORESHAN ECCLESIA.

Form of Religious Ceremonies at the Koreshan Headquarters, Estero, Florida, Held at Hall of Arts, May 27, 1906.

The Program. *

1. Assembly of the Ecclesia, Hall of Arts, 10:30 a. m.
2. Opening Song, "The Resurrection," by the Congregation.
3. Scripture Reading, Isaiah xiii., by KORESH, Prime Counselor.
4. Reading of Invocation by Berthaldine, Matrona.
5. Clarinet Solo by H. Jay Morgan, accompanied by Marguerite Borden.
6. Song, "God is in Thee," by the Congregation.
7. Sermon by KORESH, Prime Counselor.
8. Song, "The Messenger," by the Congregation.
9. Benediction.

The Invocation.

THOU GREAT STOREHOUSE of the Father's and Mother's love, hear our prayer and praise! Thou great heart of the human race and source of its supplies, accept our adorations, because it affords us joy to be conscious of the fact that we are thy offspring, and that thou hearest the supplications of thy children! To thee, whose pulsations flood the realms of mortality and giveth to them thine own heart's blood, we would lift our voice in grateful reverence, and rejoice in the knowledge that thou requirest our recognition of thy supremacy.

Thou art the bountiful giver of every good and perfect gift, and from thine own resource of contribution to the world cometh those aspects of evil by which we gain the experiences which enable us to culminate in the fruition of the tree of the knowledge of good and evil, and are thus capacitated to shun the evil and accept and appropriate the good. We come to thee while yet in the stages of our matriculation, for thy wisdom to guide us in our research and in our effort to become so obedient to thy law as to meet thy approval and the power of thy gift of inherent presence. May we most reverently recognize thy presence in thy Messenger, whom thou hast burdened with thy authority to communicate to the world thy pleasure in the projection of thy Sons, who are to spring forth in the fulness of their manhood, in exemplification of thy power to multiply and replenish the earth.

Enable us to accomplish that to which thou hast compelled us to set our hand; and forsake us not in our attempt to fulfil thy purposes as thou hast shown them to our vision. O Lord God, supreme in wisdom and in power, strengthen us by thine inherence and by the persistent consciousness of thy working momentum, propelling us to the consummation of thy will in the establishment of the kingdom of righteousness, as in thy wisdom and power it shall become the fruition of thy glory. Work in us for the perfection of thy life in men, and through us in the subjugation of the

[* Editor's Note.—During the absence of the Prime Counselor from Estero for several weeks, there were no services of the Ecclesia on the Sundays intervening between April 22 and May 27. The above program does not conform to the new form of service inaugurated, for the reason that there was neither time nor opportunity to prepare the usual Orations, after the return of the Prime Counselor the week preceding this service. The new ritual will be resumed as early as practicable.]

world to thee. Guide us in every step toward the consummation of thy purpose to subdue the obdurate heart of the unregenerate, through the perfection, first, of our own characters, that we may be living examples of the restoration of the tabernacles of the living God whom we delight to worship and obey.

Make us successful in every undertaking, because it has the stamp of thy approval, and because thou hast ordained us to perform thy service to men in their redemption to the state of immortal life. Teach the world through us the meaning of thy tabernacle and thy temple, and thy enduring presence with those who love the Lord and his appearing. Through us teach the world what it means for God to set up his tabernacle and dwell with men; through us perfect the world in that righteousness which shall be recognized as thy kingdom, wherein thy glory shall be observed and known.

Destroy, O God, that great power which today is in the hand of the oppressor of thy people, and fulfil the declaration of thy righteous Apostle, James, in his denunciation, saying, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are tainted, and your garments are moth eaten." Enable us to make friends of the mammon of unrighteousness, by their conversion to the principles of thy perfect gospel, declared by the angel flying through the midst of heaven, thus destroying our enemies and clearing the way for the establishment and perfection of thy kingdom in earth.

Eliminate from our hearts every evil thought, and from our lives every sinful act, that we may be perfect in thy sight and sustained by thy mighty power in every undertaking, whether specifically religious, moral, or civil. Our success upon all lines of activity must depend upon thy time, thy purpose, and thy power. Let us rest in thy love, and be governed by thy righteous will. Amen!

*Sermon by the Prime Counselor. **

OUR SUBJECT TODAY is concerning spiritual life and the spiritual world. We shall present some things so definitely and so clearly that they may be easily grasped by the intellect; and they may be reasoned upon and accepted because they appeal to the reason. The church has entertained very vague conceptions concerning spiritual beings and the spiritual heavens. The world generally has been taught to believe that the heavens we behold with the material eye are the heavens spoken of in the Bible; and that when the New Jerusalem descends, she will come down from the natural skies. There are therefore thousands of people in the world today looking for the Lord to descend from the physical heavens.

The philosophy and doctrine of Koreshanity teach that the physical heavens are the mere types or symbols

of the heavens within, and that the physical stars are but indications of the stars that inhabit the human race. Koreshanity clearly explains the declaration that the Lord will come in the clouds of heaven. We know definitely what that means, for we know that the Lord is to be raised up among the people, as it has been declared: "Then shall the children of Israel return and seek the Lord their God, and David their king, whom He shall raise up among them." We know definitely the location of the spiritual world; it is within the human race, and the human race constitutes its habitation. Whether the natural humanity be perfect or imperfect, it is the habitation of spiritual beings. If the humanity is evil, it is the habitation of the hells; if righteous, it is the habitation of the Gods in heaven.

The prophet Daniel foretold the time of the cleansing of the sanctuary. The Adventists did not understand the cleansing of the sanctuary; they believed that the Lord would come down from the physical heavens, and they were disappointed. From the time of their disappointment until today, they have been studying chronology in the endeavor to explain the period of the two thousand three hundred days. There is a definite foundation for the interpretation of the period referred to. A day in time prophecy stands for a year. The beginning of that period is coincidental with the beginning of the "seventy weeks." At a certain time in the history of the Jewish people, a decree went forth during their captivity in Babylon, to rebuild Jerusalem. Seventy weeks were to elapse between the time of the going forth of that decree and the cutting off of the Messiah; or rather, the Messiah was to be cut off in the middle of a week, the middle of a period of seven years. The decree went forth about 457 B. C. On the basis of a day for a year, the period of seventy weeks is 490 years. If the thirty-three years of Jesus's natural life be added to B. C. 457, the result is 490 years. If accurately computed on the basis of lunar time, upon which the time prophecies were made, the entire period of two thousand three hundred years ended A. D. 1839, the year of the beginning of the cleansing of the sanctuary. Thus the basis of William Miller's chronological calculations was correct; if in his system he had employed lunar time instead of solar, 1839 would have been the time set by him as the beginning of the period of the cleansing. Mr. Miller made no great mistake; the correct time for the cleansing of the sanctuary is manifest.

We may inquire, What is the sanctuary? In type as it was instituted by Moses, it was the most holy place, containing the ark of the covenant; it was the most sacred part of the tabernacle, the tabernacle proper being constituted of the oblong structure, divided by a curtain or veil into two compartments, the holy and the most holy places. In the first part were placed the altar, the shew bread, and the candlestick; in the most holy place was the ark only. The tabernacle was a type of something; the pattern of the tabernacle being given to Moses from the heavens. After the Holy Spirit was given nineteen hundred years

[* EDITOR'S NOTE.—The Sermon was stenographically reported by L. Isadora VanDuzee; condensed, and adapted for publication by the Editor].

ago, it was declared to the Disciples, "Ye are the tabernacles of God." A tabernacle is the individual resting place of the Almighty.

The declaration, "Ye are the tabernacles of God," is no figure of speech, but one intended to convey the truth concerning the dwelling place of God. The membership of the church were the tabernacles, but the primary tabernacle was the Lord Jesus himself, for he was perfect in character, life, and holiness; and it is said that we shall be pure even as he is pure, and that we shall be like him when he appears. The Lord Christ was the tabernacle of the Almighty, being born without sin; for of him it was declared, "That holy Thing that is born of thee shall be called the Son of God." It is a wonderful thing to know that that Man raised up among men, sits in the throne of the eternal God; that it is possible for a man to be made perfect in character, and to become heir of the universe.

In the Jewish dispensation the people brought their sacrifices to the high priest. They furnished the offerings; the priest simply exercised the office of making the sacrifices; and at the end of the year the tabernacle was polluted from the blood sprinkled about, and it had to be cleansed. Thus in type it was indicated that the tabernacle of the Almighty, the Man in whom God was pleased to manifest himself and dwell, as well as the church, should become polluted. The pollution of the tabernacle set forth the fact that the Lord Jesus himself should, in the performance of his mission, enter upon conditions and principles of pollution; and that at some time in the history of the world, the Christ should come forth shapen in sin, and constituting the form of that pollution from which there should be a cleansing—the "cleansing of the sanctuary."

The people of the Christian world neither believe nor teach that it is possible for the divine Being to enter into the mortal conditions of the world; they believe that the death of the Christ nineteen hundred years ago, the shedding of his blood on Calvary, is sufficient to save the world. But the church has perpetuated a symbol which emphasizes a great truth. The Lord's Supper, so called, is indicative of what became of the Lord's body and blood. The Christ declared that he came to be appropriated or eaten by those receptive to his teachings. "I am the living bread which came down from heaven." "Whoso eateth my flesh, and drinketh my blood, hath eternal life." When? "And I will raise him up at the last day." Notwithstanding the symbol of the Lord's Supper and the Lord's own declarations, modern Christians do not believe that the Lord's body and blood were so appropriated by the church; neither do they understand the declaration, As oft as ye do this, ye do show forth the Lord's death till he come. This does not mean that the Lord's death nineteen hundred years ago is shown forth, but that the Lord is dead in the race during the Christian dispensation, and will come forth in the harvest of the age.

Every age has its church, because it is necessary that there be a process of development. The church is

the matrix of God's gestation and generation. The matrix of the Jewish dispensation gestated and brought forth the Christ of God. The Christ and his church, and all that spiritual life that was then manifest, comprised the product of the Jewish age and church. The heavens of the Jewish race gave forth the life of the Christian dispensation. The heavens became small in their involution, and there began a process of enlargement; and as they enlarged more and more, satan himself took possession, and from the heavens he exercises authority throughout the world.

The people of the Christian world do not believe that it is possible for the heavens to go astray, nor that the external church may become corrupt. But the condition the church is in today proves the truth of the declaration that ere the Lord comes there must be a falling away first, and that "man of sin" be revealed. The church conceives that the falling away was a fall not from the true church, and that the "man of sin" is to be revealed outside of it. Protestants believe the "man of sin" is revealed in Catholicism, and Catholics claim he is manifest in Protestantism. They are both nearly right on that point. The seat of the old devil is in the church, and his greatest power centers in Rome. Just as the adversary works in the church in the natural world, he works in the spiritual heavens corresponding to the church in the external.

The New Jerusalem, which was originally scattered throughout the old heavens, has been gathered together, and the old church is left desolate, and likewise the old heavens. The Koreshan System of Universology declares and expositis the science of the gathering of the New Jerusalem, and defines and locates the "two Witnesses" who lay dead in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. The church is in the line of descent of the Christ through the dispensation, and the street is represented in the Christian church in the progress of generations. The Lord descended into the race through appropriation by the church; and being appropriated by it, he began his declension in it. The head and body of the church fell together; and in the fall the church became the mother of harlots. If the Catholic church is the mother of harlots, the daughters, the Protestant churches, must be the harlots—and they are such because they have adulterated the doctrines of the primitive Christian system. The church is fallen; and though the Christ descended as to his animal life, falling with and in the church—in his spiritual life he ascended to direct the affairs of the world; for he is King of kings and Lord of lords.

The Lord as to his descending life died in the race; he fell into mortal humanity. He has taken upon himself the sins of the world, and was thus made to be sin. People have been dying through the dispensation; mortal people in whom the Christ planted himself have been dying. They form two distinctive classes; for some have been influenced and operatively active in good, and others in evil. Likewise, there are the two classes in the spiritual heavens, which heavens are

interior to the human race, where all spirits dwell; and as people have died they were gathered, both the good and the evil classes, because the wheat and the tares have grown together in both the natural and the spiritual worlds. The wheat and the tares are in every one belonging to the order of the progress of the dispensation, and in the harvest-time they are gathered in bundles to be burned. Those gathered into bundles constitute the wicked, and will get into the fire to be purified as by fire, as the offspring of the Almighty. This is the gospel of Jesus Christ, the gospel of Koreshanity, and the expression of the universal church.

When Swedenborg was intronized to the spiritual world, he saw the twelve Apostles sent forth in that world, interior to the human race—in fact, interior to Swedenborg himself, though he did not know it. The Twelve were in him, but he was not conscious of it. He saw the Apostles sent forth to gather those that should constitute the New Jerusalem. From the spirits of the human race the twelve tribes of Israel have been aggregated. The Anglo-Israelites believe that the twelve tribes are in the Anglo-Saxon race, and are to be gathered back to Jerusalem in Palestine. But there was another Jerusalem built during the Christian dispensation; it was the Jerusalem in Rome, now called Babylon. The Almighty will destroy the old spiritual Jerusalem, the mother of harlots, with her children, for they constitute the old heavens and earth that are to pass away. God will obliterate them.

The New Jerusalem is the mother of all living; she is Eve, the Bride, having the glory of God, for in the New Jerusalem God is manifest. The spirits of that City are ready to descend; and the location is the nucleus of humanity that God is gathering from the world to constitute the very fountain of the Elixir of Life, from which the world will receive its great blessing. This should be to you a source of great encouragement. Remember, you are *the* people, gathered here for a wonderful purpose. Those who are faithful to the end will receive the reward. It is a greater thing to be in the front ranks than to "wait and see." Therefore, the earlier you begin the application of truth to life the better. Place your minds on higher things, and endeavor to rejoice in things to come. If you forget them and think of your present conditions in privation you will fail to win.

You are living for immortality, which is to be attained only through obedience to law. You already have much to enjoy, but you have much more, of which the world is ignorant. You have the New Jerusalem, which is soon to be made manifest. You are expecting to become immortal, and to make it possible for God to dwell in you as his holy temple. You have ten thousand times more than the world outside. If you would make the necessary sacrifices, fill the mind with thoughts of things that are to come, for you are to be made kings and priests unto God.

Immortality in the flesh, right here in this world, will constitute the fruit of the age.

New Century Studies and Reviews

Lucie Page Borden

THE LEVELING INSTRUMENT.

A Review of the Character and Work of the New York College of Socialism; the College of Life in Contrast.

THE COLLEGE OF SOCIALISM is to open in New York this autumn. After a good deal of doubt in regard to the propriety of accepting tainted money for its establishment, the authorities have decided to take what is set before them and ask no questions for conscience sake. The principles of socialism in America will be promulgated at No. 112 East Nineteenth street, in a four story house leased for five years for this purpose. Its nearest neighbor will be Brander Matthews, whose yard is contiguous to the campus—or, in other words, to the fifteen-foot yard that serves as the campus.

What is to be taught the students, several hundred of whom are expected, may be seen by a glance at the three groups of the course. The systematic group with lectures, text-books, and examinations; the lecture-conference course, giving students occasion to discuss the problems of socialism; and the lecture course in which no one will talk but the lecturer. Group No. 1 will include political economy, history of sociology, rhetoric, and elocution. Group No. 2 comprises social theories, principles of sociology, social reform, social history, ethics. Group No. 3 grapples with the strong meat of the course, such as labor-unions, woman suffrage, lower classes, middle classes, upper classes, child labor, immigration, pensions, and history of labor movement. The president of the new college is Mr. Algernon Lee, who has been a candidate for mayor on the socialistic ticket.

When the country is equipped with a new working apparatus for turning out first-class joiners, printers, masons, and bricklayers, who are competent to do the work they can find in a way that satisfies themselves and the public, it will be time to wonder whether they want to be socialists. What is needed in the country is better workmen with better principles. Now the new college is to teach reform. That is something that needs no comment without the added wish that piety may begin at home. If the socialists wish to train men to be better workmen, that is right; but if they desire to induce them to be agitators without being better workmen, the folly is apparent. Work that is slighted redounds to the credit neither of the person whose province it is to inspect it, nor to the performer.

The college of socialism is a new development for the country, and some of the writers make merry at the expense of the reds, who are expected to recite in red shirts in class-rooms decorated with red flags. The menace of socialism stares one in the face in the most positive manner. Its foe is anarchy, whose flag is

black. When the advocates of socialism prevail in a body at the polls, what do they expect to accomplish? Probably neither the professors nor the students could talk to one another in the class-room unless socialism held out some definite promises to its adherents. There are various kinds of socialists, but they all agree that the people should not be exploited by the capitalistic class. The ranks of the socialists will be thinned in the fall, unless the college teaches the principles of justice. Now justice to the laboring man does not mean the abolition of caste. It does not mean the leveling of all ranks in the state. Justice is sought by the socialist through reform. It is not in mere reform, but in the destruction of the entire system of municipal corruption that the right platform is to be found.

The College of Life in the Koreshan System of uses is contrasted with every other educational institution. It is an aggregation of persons brought under restraint to bring them into the enjoyment of a common aspiration—by and by, into the realization of the privileges of immortal life. What does the course teach? The science of this subject: How to attain to an incorruptible dissolution.

The Intercollegiate Socialist Society is another means for propagating the tenets of socialism. This society offers three prizes to the students of any university, college, or educational institution above the rank of grammar school, for the three best essays on the subject of socialism, composed during the college year of 1905-6, with the proviso that such students as compete shall be members of the Intercollegiate Socialist Study Chapter of this institution, and that these essays shall be used as regular college exercises. A proposal has been made to edit and distribute a special college students' edition of one of the socialist newspapers. Among the books recommended to the students, Jack London's lead, and he is reinforced by Upton Sinclair, whose "Jungle" has disquieted President Roosevelt, as well as the masses of America who have to eat Armour's beef.

The meaning of this attempt to educate the students of American colleges in the doctrines of socialism shows, first, that it is not a natural product of American soil, but has to be imported. The fermentation in Europe has to be imported. The students in our colleges have to be trained as agitators, not to develop their lungs, but to turn them as gattling guns upon the press and the clergy and the wealthy class. The leveling instrument in the United States is socialism; but it cannot reduce the hills and the mountains set up by the power of God.

The Introduction of Koreshanity into a New Sphere.

THE PRINCIPLES of Koreshanity have been advanced in New York City by the distinguished author of Koreshan Universology. KORESH lectured in Carnegie Hall to an interested and cultured audience, on the "True Cosmogony and its Relation to the Coming Order." Beginning with the laws of visual perspec-

tive and their application to the discovered fallacies of the Copernican system, the lecturer held the attention of his hearers to the statement that by using the same arguments employed by the upholders of a hypothetical system of conjectures, he could demonstrate that a straight stick curves four different ways at the same time.

The proposition of the earth's concavity as demonstrated by optics and geodetic survey, was discussed with perfect clearness, and apparently to the entire satisfaction of the audience, for no one ventured to raise a dissenting voice. The stellar orbs became the subject of remark and query, because the Koreshan view of them is so different from that which usually obtains.

The lecturer became very eloquent as he proceeded to the social tenets of the new order and essayed to put the promises of the future before the minds of his hearers. The coming of a higher form of life, preceded by great seismic disasters and other signs in the inhabited globe was predicted. Referring to the new social order the speaker said that whereas, heretofore there had been governments of various kinds, and no one of these complete enough to last, in the time soon to come there would be a stronger and stauncher government vested in the people and in the ruler, with more departments and less friction.

The physical universe is the stage set for the coming of a new race of beings, the product of the Son of God planted in the race nineteen hundred years ago, but soon to come again with great glory and power in his offspring, when the one Son shall have developed into the many. The exposition of the divinity of the Lord Jesus was very clear and powerful. At the close of the Christian dispensation the Koreshan age will begin, and the Holy City will be let down into the visible earth in material form, in fulfilment of the prayer, "Thy kingdom come. Thy will be done in earth as it is in heaven."

At the close of this masterly discourse some time was devoted to answering questions from the audience. One of the delightful features of the evening was the singing of E. V. Gazella, who rendered some difficult selections with great taste and skill. Her voice has wide range and flexibility, and has been called a superb organ by some of the most noted artists of the tragic stage.

The Dark Rays.

THE DEVELOPMENT of a negative shows another phase of solar activity. The sensitive plate spread with a solution of iodide of silver is submitted to a bath that brings out the image formed upon its surface by the sun's rays. Heretofore it has been thought that the negative is simply the result of a chemical action, but now it is seen that the transformation of matter comes into view in this process. The chemical used united with the kaneinic rays which have affected the silver, and the result is a photograph caught from the dark side of the sun by a little trap set in the nicest manner.



In The Editorial Perspective.

THE EDITOR.



THE FACTS OF HISTORY demonstrate that the path of progress through the Christian dispensation has been characterized by conflict. Progressive movements have had to contend for every inch of vantage ground; every step taken in the forward march of any cause has been met with opposition. Men have had to struggle for every right obtained. Not a single truth has come to the world without encountering numerous obstacles placed in the way by advocates of fallacy, by conservatives in the old ruts. Wherever truth has gained sway there has been victory. Every people taking a definite stand for higher conceptions, for greater freedom, for broader liberty, has undergone persecution. There is absolutely no exception to the rule. It has always been easy to appeal to the unreasoning prejudices of the masses, in endeavor to thwart the efforts of progressive movements. It has seemed easy to take away the rights of a despised minority. The pages of history are full of records of the sufferings of the heroes of the ages. Not one of them has escaped abuse at the hands of enemies. It has been possible for nearly every phase of opposition to progress, to take some organic form under popular clamor for the success and victory of a corrupt leadership. It is time for the world to learn that the enemies of progress, as a rule, are to be found in so called established institutions, customs, and beliefs. The crime of every great world-hero is merely that of taking a forward step in the path of progress. There are times when it is "criminal" to be *righteous*. The enemies of Jesus of Nazareth dogged his footsteps with spies to catch him in his words; to find some ground of legal action; to discover some basis for the charge of treason. He was even martyred on the basis of the most flimsy and groundless charges. For the practice of their principles, the primitive Christians were bereft of their every right and hunted to the death. They were forced from their homes, and driven to chambers of darkness in the catacombs of the dead. All along down the path of progress history has repeated itself again and again, because the effete elements of thought embody in the forms of impediments and obstacles to forward movements. The Koreshan Unity has both expected and experienced various forms of malignant opposition. The spirit of righteous communism is so manifestly out of keeping with the spirit of greed and graft and other corruptions of competition, that naught else is to be anticipated than that malicious charges and malignant opposition will in time be directed against it. The Koreshan Unity has revived the spirit and power of the communistic life of the primitive Christian church. Wherever we establish a center of activity, there unreasoning opposition to the movement concentrates. Our "crime" may be that of *standing together* as a brotherhood; our "criminality," that of adherence to the doctrines of the Christian Apostles. The effort now being made in Lee County to curtail the rights of American citizens at Estero, is but a suggestion of what may be attempted in the future. The *Fort Myers Press* very bitterly attacks us because of our unity of life and effort. Our "crime" is that of *voting as a*

unit; our "treason" is that of adoption of the principles of life discovered and defined by the Founder of Koreshanity. And yet its editor, aspiring to lead Lee County as thoroughly as KORESH leads the Koreshans, urges the citizens of Lee County to "stand unitedly against this organization." Thus it may be seen that voting as a unit is criminal only on the part of the Koreshans! There are at present forms of conspiracy in various degrees of incubation in the ring of demagogues, to destroy the citizenship of a number of people of Lee County. But we are in the path of progress. For that reason we are subject to opposition; and for that reason also we shall win ultimately, for truth is mighty and must prevail. The forces of righteousness have a way of winning even through what appears to be ignominious defeat. If they should not do so, history could not repeat itself in the victories of progressive characters.

WE HAVE before us the prospectus of Necropolis, city of the dead; it is an illustrated advertisement of a cemetery. The promoters have made the burying-ground as attractive as possible, so as to induce people to make provisions for the future. The man who wrote the subject matter of the prospectus says that Christians believe that death does not end all. There *is* something beyond death for those who patronize the cemetery company, and that is a nice place in Necropolis. After reading the prospectus, which is an elegantly prepared booklet, one might feel that much has been done to make the dead comfortable. The numerous photographs contained in the booklet make a splendid showing; and it seems that the company is freely patronized, for the inhabitants of the city of Necropolis increased about fifteen hundred during the year 1905. Visits of friends to the cemetery may recall to mind the visits of the physician and the pastor; and finally the coming of the undertaker. Somehow these three classes of professionals are always more or less connected with cemeteries. A striking feature of the prospectus above referred to is the map of Necropolis. It might be mistaken for the ground plan of the New Jerusalem according to the Christian conception. The map so aptly illustrates where the people of the church go when quitting this world of activity. The plan before us contains numerous general divisions. One of the photographs shows a very large and artistic Methodist mound. The various sections are named according to the religious sects patronizing the cemetery. Roman Catholics, Methodists, Presbyterians, Episcopalians, Baptists, Congregationalists, and many others, are well represented. The Christian dispensation has been an age of death. For a long time cemeteries have been maintained by church organizations, and contiguous to church buildings are the white tombstones which resemble shrouded ghosts in the night-time. Christians have sung of victory over death while depositing bodies in the tomb. The Church Triumphant will know no cities of the dead; and its members in departing from the natural world will leave nothing to be buried, for they will know the law of the living way.

THE HEADING of an article in a recent magazine asks if The Hague is to become "the world's intellectual and economic laboratory?" And in the body of the article it is said that "the establishment of an international court of arbitration at The Hague has been productive of some ideas and projects of which, at its inception, its founders had probably not the slightest notion. These ideas and projects now extend to the noble and somewhat bold scheme of supplementing that court with something like a scientific legislative body that shall take cognizance of and decide action with reference to all questions that affect the progress of modern civilization." The plan is elaborately set forth by a prominent scientist of Holland, and the project would be expected to involve almost everything from pedagogy to the invention of a world-language; from the chemistry of the electric ion to the astronomy of an infinite universe; from the regulation of a parish to the government of the entire world. We might term it a scientific trust. Its object might be to stipulate just what men should believe along every line of thought. Centuries ago Roman Catholicism constituted a great religious trust; it had somewhat to do with the conceptions of astronomers and other heretics. But even Catholicism, under the presumptuous claims of infallibility, having persecuted Copernicus, Galileo, Kepler, and others, afterwards accepted everything they taught. Even the pope has said that the doctrines of Catholicism are as firmly and fully established as modern astronomy! But the proposed project at The Hague may go the Catholics one better; it may want to tell the world that modern science is true, and may attempt to bar out from public investigation everything opposed to it. We do not think much of a scheme that must advertise itself on the basis of the notoriety of The Hague failures. But the world will have an "intellectual and economic laboratory," a veritable center whence shall radiate all knowledges. The light of the Sun of the new civilization must emanate from the New World.

THE COMMISSIONER of Indian Affairs, in an article in a recent magazine, gives adequate reasons for his conclusion that a great mistake is made by certain well-meaning philanthropists in giving American Indians an education of which they can make no possible use in actual life. He shows that an educated Indian is a failure in the cities in competition with professional white men; and he is of no use to his own people if he returns to them. In contrast with the practical methods of educating Negroes, such as pursued at such institutions as Hampton and Tuskegee, are the methods of manifest wastefulness employed in educating the Indian. Seemingly no attempt is made to adapt the Indian to any particular vocation. He is put through the cramming processes, and then turned loose upon the world to take care of himself without any idea of what he should do. The plea of the Commissioner of Indian Affairs is for a saner education for the Indian, and advocates that his education should be industrial, arguing that the best plan would be to take the Indians as we find them and build upon that foundation, instead of endeavoring to take them out of their element into one wholly foreign to them. A superficial knowledge of the dead languages, the classics, and other things which are of no practical value to one in

the struggle for existence, is but a burden on the mind of the American aborigines. Koreshanity advocates the necessity for recognition of scientific industry as the best thing to put into the hands of the young men and women of every race or color in America. The education of the future will consist in training the young how to *do* things right with the least friction and expenditure of energy.

AN ITALIAN scientist extends his researches into the causes of laughter, and among other things, he is led to the conclusion that laughter is disappearing from the earth, holding that "the power to see the funny side of things is a phase of the imagination as truly as poetry is, and, like poetry, is disappearing before the steady and deadening advance of the use of reason." We beg leave to emphatically dissent from this view. The exercise of reason was never designed to make a sad face. Reason is not a destroyer of the imaginative functions, nor a quieter of the diaphragm. Reason, rather, if it were really prevailing in modern times, should lead men to higher and happier views of the uses of all things. The factors of sadness spring from other sources. The gross materialism of the nineteenth and twentieth centuries, and increasing agnosticism, make the heart cold and heavy, and the mind dark and crowded with the effete and false. Competism, which prevails throughout civilization, is a destroyer of happiness, a maker of sadness. The light of the mind will make the heart light, and love will warm it and make the countenance bright and cheerful. Truly bright minds, possessing the ability to form sharp contrasts and close comparisons, have eyes for the funny side of things, the power to generate the spirit or energy of mental levity. The world is going to laugh heartily when the light of the new life is shed upon it; for some of the funniest things ever seen will be observed in the blunders of modern men who pose as scientists and leaders of the people. Their blunders are their guesses which now pass current for serious scientific truth.

BEFORE the invention of the microscope, the scientific world never dreamed that the human body was full of cells and corpuscles. The blood was a mystery; and it is but a few centuries since men did not know that blood was in circulation in the human body. The microscope has disclosed some wonderful things concerning cellular life. It is now known that the life of every living thing has its origin in a cell. Living organisms are built up of cells. Says an authority, "All free surfaces, within or without the body, are covered with cells. The entire skin, the outside of organs, as lungs, liver, stomach, intestines, brain, etc.; all cavities, as alimentary tract, heart, ventricles of the brain, blood vessels, ducts, all present superficial layers of cells." Cellular life is universal. Man himself is a cell; every living thing is in the form of a cell. Koreshanity discloses what neither the telescope nor microscope is capable of revealing: the universe itself is a great organism, a cellular structure, a concave world. The principles through which the universe as a whole exists, must be in harmony with the principles prevailing and operating in the specific parts, of which the whole is an aggregation.

The Open Court of Inquiry.

THE EDITOR.

Moses and God Face to Face.

"In Exodus xxxiii: 11, it is said that 'The Lord spake unto Moses face to face, as a man speaketh unto his friend.' But according to verse 20 of the same chapter, Moses was informed, 'Thou canst not see my face: for there shall no man see me and live, also, 'I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.' Will you kindly explain these statements and harmonize the apparent contradiction?"

When Moses came down from the mountain where he had been in communication with the Almighty, his face shone with a mysterious light; and before he appeared to the Israelites he covered his face with a veil. It would appear that the Almighty was with and in Moses not only when the light shone from his face, but also as he performed his work of leading and disciplining the Hebrews. Moses was the great lawgiver; he was one of the specific embodiments or manifestations of Deity. He was therefore a Messianic character; to the Hebrews he was God.

Moses claimed to be such a personality; he was the Lord of Israel, because he was God's personality for that time and period. In a speech before the tens of thousands of Israelites, Moses made some specific claims (Deut. xxix: 2-6): "And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh. * * And I [Moses] have led you forty years in the wilderness * * that ye might know that I [Moses] am the Lord your God."

If Moses talked with God he talked with *himself*; or rather, the external man of Moses communicated with his interior mentality, which was the invisible God in him. If Moses talked with God "face to face," he must have looked into a mirror. The function of a mirror is that of reflection. We may see our own faces apparently projected before us, in a mirror. But the mirror Moses looked into was not a mirror of polished metal or glass coated with quicksilver. The mirror he used was a human reflector. It was a man in the presence of Moses through whom his own interior mentality could speak to himself. Thus God talked with

Moses "face to face as a man [*ish*] speaketh unto his friend." In Ex. xxxiii: 20, the Hebrew word for man is *adam*, which is God's image. The Apostle John declared that "No man [Greek *oudeis*, meaning, nobody] hath seen God at any time;" but Jesus both saw the Father and revealed him.

Moses did not see God's proper face; that was obscured through the veil of the other personality, the medium whom the Almighty employed as a means of communication. Moses' eye was opened so that he saw God's glory, the glory of the divine heavens in Moses. He saw his interior reflected in the medium. When Moses came down from the mountain he used a veil to hide his own face, which was illumined from the interior glory.

But how did Moses speak face to face with the Almighty, and yet not beholding his face, but perceiving God's back parts only? Face to face the two personalities talked, God speaking through the medium. Personalities performing functions of divine service are referred to in the Scriptures as constituting different parts of God. And now we shall see what is meant by God's posterior parts.

The finger of God with which the tables of stone were written, was Moses himself. Others are called God's mouth. Jesus was the head; others are referred to as the feet. Jesus was also the eye of God. All the various parts of God are represented in a church; the various members of the church of the Christ constituted the *body* of God. The medium through whom God spoke, as the interior mentality and glory of Moses, simply constituted the posterior or hind parts of Deity.

The surface of the human body involves two particular faces—the anterior face and the posterior face; the former is the human countenance, the latter the inverted face; the one the face of favor, the other that of aversion. Thus, carrying the analogy into the domain of divine existence, God being *the man*, Moses talked with God face to face, seeing only the back parts—the *posterior face*—the medium constituting the *seat* of divine activity in conversation with Moses.

The Rediscovery of Eve.

"I write a few words just to say that the world has been without its mother since Eve died. The sooner Mother Eve is found, the better it will be for all her children; for what is a world without a Mother? Her children have been wandering in the wilderness and cannot find her. They buried her remains and forgot her. Please find her for the good of her children; she has been lost for about six thousand years. I suggest this problem for you to solve."

The above was written to us by a reader of THE FLAMING SWORD, who has recently become interested in the Koreshan System. It suggests a line of thought which may be interesting to our general circle of readers, especially to those who have entered upon a line of investigation of Koreshanity.

It is true that the world has long been without a recognized and known Mother. There are theologians who think the Mother will never be found; the Father and Son have never known Her in their home on high. Jesus revealed the Fatherhood of Deity; it was his specific mission to exercise the function of the Fatherhood, in the begetting of his divine offspring through the planting of himself in humanity. Christianity has not dealt specifically with the Motherhood of God; but the Mother was in the teachings of the primitive church obscurely, and the doctrine was perverted by Catholicism in its exaltation of Virgin Mary to the plane of the Motherhood of God. She was called *Theotokos*, a Greek word meaning the Mother of God. The Catholics thought they had found Mother Eve.

The Hebrew word for Eve is *Havveh*. The primary root means life. *Havveh* is the Mother of the living, or the living Mother. Life and death so consort together in the sphere of universal existence as to admit of transposition from one to the other. That which is living may die; and that which is dead may be made alive. Not only has Eve been long lost to the world, but humanity has been lost as well.

In the work of finding Eve is involved the work of finding her specific offspring. Jesus came to seek and to save that which was lost. The Bride,

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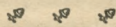
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as well as the spirits of just men made perfect, were involved in him. Eve was restored in the Lord Messiah; he discovered her in himself, for he was the resurrection of both Adam and Eve.

But both became lost again; the church fell, head and body; and the world has mournfully sought consolation of a Mother. They have wanted to find the Mother side of God. In one phase of development during this the Christian dispensation, the church is the woman; she has constituted the matrix of regeneration. Rest assured, wherever there is generation of life, there is a cell of generation, a womb of gestation. The church is represented as a woman, in the Christian Scriptures; but she is the woman that fell into adultery with paganism, and is designated as Babylon.

But more interiorly there is an aggregation of spiritual forces which constitute the new Bride. "But Jerusalem which is above is free, which is the Mother of us all." That is the New Jerusalem. John the Revelator saw the New Jerusalem coming down from God out of heaven, out of the spiritual world of humanity. She is adorned for her Husband, who ascends in the resurrection. She is the Bride, the Lamb's wife, the Mother of the Sons of God.

Koreshanity reveals the Father-Mother. Eve has been rediscovered, found in unity with Deity. The discovery was made by the Shepherd who, in the performance of his mission, also finds the lost sheep of the house of Israel, and will restore to the world the long lost Mother.



The Radiation of Light.

"In the darkness of night (the darker the better), one can see the light of a common house lamp a mile or more. The lamp seems to shed its rays only a little way around it; and yet the human eye can see the light through a great stretch of darkness, though nothing else is visible. If this question is of general interest I should be glad if you will explain."

The sun illumines everything in our field of vision which is exposed to its rays; it does so because its light is brilliant and powerful, and objects about us reflect its light. But at night we may perceive a star through a rift in the clouds, though that star



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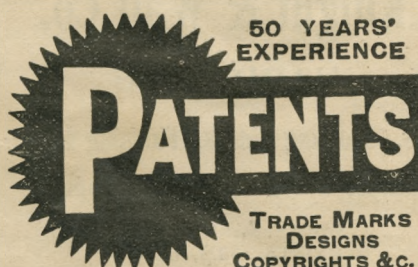
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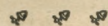
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may be so small and its light so feeble as to produce no glare, nor may any object about us reflect its light.

In the immediate vicinity of a light—the light of a match, a lamp, torch, or lighthouse, there is sufficient amount of light to illumine surrounding objects, and even to produce a glare in the atmosphere. This is because the objects and the air not only reflect the light, but the visual substance radiating from the eye, comes in contact with the objects and the surrounding circle of luminosity in the atmosphere, and one perceives the effect of the effulgence, if the eye is near enough to the light to be impressed with the reflections.

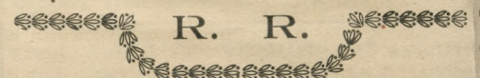
But the eye may be a long distance from the light; the radiations extend through darkness in every direction and produce degrees of illumination, but the eye perceives only the effect of those fine rays directly entering the pupil of the eye from the light itself.

**Books and Periodicals.**

Review of Important Publications Received by the Editor of The Flaming Sword.

The Metropolis.—One of the principal dailies of Florida is *The Metropolis*, of Jacksonville. It is one of our exchanges, and always comes to us with important and pointed news interestingly displayed and arranged. *The Metropolis* is quite a vigorous publication, thoroughly representative of Florida and devoted to Florida's interests. For some time it has stood as opposed to the proposed drainage of the Everglades. There is now running through it a series of articles by a prominent man of the state, showing the folly of such an undertaking. Its news of the world is by the Associated Press; and information and news of Florida, by home writers. \$5.00 per year; one month, 45 cents. The Saturday edition, one year, \$1.00. Carter and Russell Publishing Co., Jacksonville, Florida.

Everybody's Magazine.—If you have not already done so, get June *Everybody's* at once. Some startling disclosures are made in the first article, "Bucket-Shop Sharks," by Merrill A. Teague. The two articles on San Francisco are splendid; one showing the city just before destruction, and the other in ruins. Both articles are finely illustrated. Do not fail to read Charles Edward Russell's installment of *Soldier's of the Common Good*. He makes startling revelations concerning the misery of the millions in India. The excellent features of the June *Everybody's* are too numerous to mention; the magazine is one of the largest in size published—and the price is only 15 cents a copy.

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Review of Reviews.—The work of Congress and the issues before the people, are discussed in the June *Review of Reviews*; and all the topics and events of the world for the past month pass before the reader in review. A number of articles on San Francisco appear, some of them richly illustrated; also illustrated articles on the eruption of Mt. Vesuvius. The Pan-American Conference in South America is the subject of an article by Charles M. Pepper. All the usual departments are replete with interesting features. Review of Reviews Company, 13 Astor Place, New York City.

Our Race News-Leaflet.—The June number contains an outline of the Life and Ministry of the Savior, according to chronology, geography, and contemporaries. It is an index to or analysis of the several gospels, historically arranged. The important events in the life of Jesus are strikingly shown in the order of chronological consecution. It gives a comprehensive view of the life of the world's greatest character, and enables the student of the Gospel to retain in the memory the successive steps in his career. By Prof. Totten. Our Race Publishing Co., New Haven, Conn.

San Francisco.—Pictorial History of the Fire and Earthquake Before us in No. 1 of a series of portfolios of photographs taken in San Francisco, showing the effects of the earthquake and the fire. Many of the photos show fires raging in different parts of the city. No. 1 contains fifteen photographs, graphic illustrations of the terrible events at the Golden Gate. Everybody wants a copy. We do not know what the price is; but refer the readers to The Elite Art Press, 5 Beckman Street, New York City.

Notes and Queries.—The June number opens with Odd-Fellow Thoughts, which is interesting to Koreshans because of its treatment of the Sign of the Cross and its significance. A particularly interesting article is "E. C. L.," dealing with the burning atom. In *Notes and Queries* one gets a monthly collection of the quaint and queer, things old and new, a veritable scrap-book. S. C. Gould, editor and publisher, Manchester, N. H.

Modern Miracles.—This is a new monthly publication, containing miscellaneous matter pertaining to psychic phenomena, hypnotism, astrology, clairvoyance. It is unusually vigorous and sprightly, and will no doubt interest many people who are looking for something strange and weird and occult. *Modern Miracles* may be read with discrimination. 126 W. 24th street, New York City.

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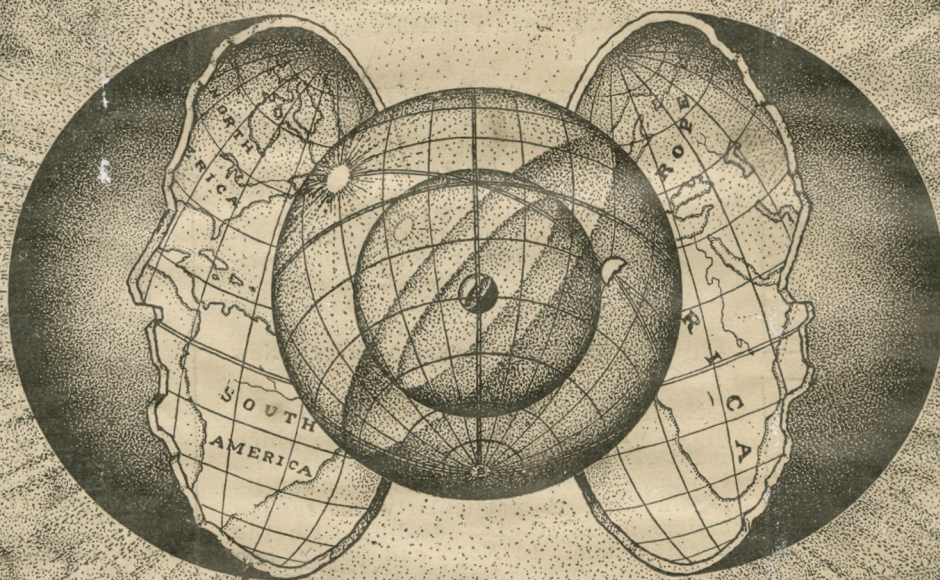
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